THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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TRUE POLICY, OR LEGITIMATE GOVERNMENT.

In our investigation of this subject, we shall only consider such general principles as we conceive to be directly applicable to the subject under consideration. Embraced within the constitution and capacity of man are two prominent and ruling features, which enter into and form the leading character of all their governmental policies. They are found in all governments and societies of men. However widely they may be separated by geographical lines, wherever mankind exist, there can be found the social and religious qualities of the mind, making them religious or worshipping beings as well as social and secular agents. Whatever may be the peculiarity of their development, or the names by which they are called, they occupy the foreground of all governments and societies of men, whether civilized or savage, and are only made to differ as the traditions and usages of men under different circumstances apply them for the accomplishment of their own purposes. That mankind have embraced within their mental constitution the qualities requisite to worshipping beings, the thousand millions who pay their devotions at the shrines of their numerous and multifarious gods is ample proof. That the social or secular elements extend equally over the same number of inhabitants is also apparent from the corresponding numbers, varieties, and forms of internal regulations which they have instituted for their mutual benefit, protection, and government. These exist everywhere amongst all classes and conditions of men as the development of the religious and social qualities of mind with which they are endowed by their Maker. The great varieties of forms of religion and government amongst men appear as the result of their own acts, and do not arise from any cause or necessity which existed in the act of giving to men their free agency. The condition follows their own acts as a necessary result.

There is but one just and truthful form of government with intelligent beings, whether in the heavens or on the earth; and to that form of government the intellectual endowments and qualifications of man are legitimately adapted. This government is Patriarchal, and is the only form by which intelligence can be successfully governed, whether it be amongst the Gods of eternity or amongst the inhabitants of earth; for it is by virtue of God being our Father that he exercises control over us and holds us accountable for the transgressions of his law. This form of government was established by him on the earth during that period denominated "the Patriarchal ages." This is legitimate government, and the only

one that man has ever been authorized to establish upon the earth. As men have degenerated from the knowledge of God, and lost sight of the purpose for which they came here, they have in their ignorance instituted forms of government which are at variance with the order and government of heaven.

Many relics of the ancient Patriarchal order are still to be found amongst the nations of the earth. The civil laws of modern nations profess to be predicated upon the statutes given to the Patriarchal heads of Israel by their great lawgiver, Moses. These laws have suffered so much from the lapse of time and the interpolations of men, that scarcely a vestige now remains which can be traced to the original institution and government of Israel. With the march of the Roman empire can be noted the inroads and innovations upon this ancient form of government. The blending of heathenish forms and rites with their institutions have been going on until within the last three hundred years. During this latter period, governments and religion have undergone so many changes in modern Europe and the Western Continent, that there is but little of the theocracy of Israel to be found. In the western and central portions of Asia many relics can yet be discovered, especially in the family or domestic portion of their governments, though in most cases materially changed and corrupted, and are chiefly practised for selfish and sensual ends. In modern Europe the hereditary descent of the houses of royalty and aristocracy are but offshoots from that ancient order of government which are in their practices diverted and corrupted from their original purpose, being held by the few to oppress and enslave the many. The Patriarchal form of of government is the government of God, and was revealed in the early ages of the world, and practised by Divine appointment from Adam to our Saviour, embracing a period of four thousand years.

What a grand and Godlike form of government the children of Israel presented for the reflecting mind in the days of their national prosperity! Twelve nations were united under one grand head, with Prophets and Seers to obtain the word of the Lord for their guidance and and control. Each tribe or nation was represented by its legitimate Patriarch and Seer, and the families of each tribe were presided over and governed by their paternal head as a Prophet, Priest, and King, officiating in all the ordinances and laws, blessing and administering to them by all that Godlike authority and right by which a father presides over and governs his own children; and by the same authority and right by which he governs his own house he is bound by the relationship of son to his paternal head, while he continues to sustain the relationship of father to his own children, extending to them all the right to govern and control in each of their domestic circles, which he can claim by either the relationship of father or that of son for himself. Thus his individual family organization exists as a nation within a nation, ever sustaining and preserving and perpetuating the relationships of father and son, regulating and governing by the same laws which govern the whole, and thus bringing the institutions and laws which govern an entire nation to the capacity of a family, teaching and instructing them at their homes and firesides the great principles of self-government. By educating his children in this great science, he thus induced them at an early age to adopt the same form of domestic or family government, thereby increasing and extending his own dominions and greatness as well as that of the nation to which he belongs, and conferring upon his own sons that right and authority to govern in their own domestic concerns that a father can alone give. Thus was the kingdom of Israel composed of a nation of Patriarchs, all existing, governing, and ruling in their home circles by the same great laws that governed the whole nation. Every law and every principle applicable to one applied to all, which made them one in government, one in interest, and one in their councils.

In this form of government are found all the elements that are requisite to the legitimate gratification of every quality of mind and every true and proper desire embraced within the mental constitution of man. If he desires to be good and great, the way is opened whereby he can attain that object. He can draw from this source all the goodness, greatness, and virtue that the most comprehensive mind of man can circumscribe, and that, too, without infringing on the rights of others. He can justly and lawfully gratify every desire

which has been implanted within his nature by the divine economy of his Maker for a wise and noble end. In doing so, he does not abridge the same free use of others in their pursuit of the same blessing. He is enabled to gather around him (not in meagre and stinted quantities,) all the elements of government, of peace, and of happiness that his intelligence is capable of appreciating or enjoying. The road which leads to endless increase and progression is open before him, with ample opportunity for the development of the loftiest aspirations to which the soul of man can truly and legitimately aspire. The religious instincts of his nature, under the benign influence of such an order of government, is richly provided with all that spiritual food so necessary and requisite to satisfy the longing desires of the divinity within him. He has in its true character opened before him the great book of nature, from which he is enabled to increase his present store of knowledge from the contemplation of its divine and manifold laws. His religion invites him to become acquainted with all truth. The truths of science, as well as all useful and progressive knowledge, are equally included within the scope of his liberal faith. His capacities, his wants, and his requirements are all truthfully and legitimately gratified; his secular government and religion are for ever one and inseparable. The entire framework of this government is theocratic, embracing all truth. To God and the people rule, all power to govern and control having been legitimately derived from the consent of the governed. This great system of government is predicated and perpetuated on nothing less than a revelation from God to man of the first great principles of that form of government denominated by the ancients the kingdom of God. The same laws and institutions which bear rule in the heavens are committed in their fundamental principles to his children on the earth, that they may, by the pursuit and practice of them, travel the same road which leads to happiness, progression, and eternal life. Where this order of government is found amongst men, the knowledge of God prevails in their midst, and every principle of their holy religion becomes to them matters of eternal reality. Under such an order they become a nation of kings and priests unto God, and reign by his Divine authority and government on the earth; and one will have no need then to say to his neighbour, "Know ye the Lord;" for all will be taught of him, from the least to the greatest: then will the knowledge of God "cover the earth as the waters cover the sea."

How widely different is such an order of government from that which we now behold amongst the children of men! No standing armies, no national defences, and no citizen soldiers would be necessary for defence against foreign aggression. Politically and religiously, the world have gone far astray from their God and the great purposes of their being. In their ignorance, they have taken into their religious and social compacts elements which are foreign to their prosperity, peace, and happiness. Religiously, they have so far degenerated from the principles of life and immortality, that they in their ignorance are satisfied to follow a mixture of heathenish corruptions and Romish or Papal superstitions, with scarcely any more truths in them than there were righteous men in Sodom; and those truths so intermixed, isolated, and disconnected from the great system of which they form a part, that they are consequently powerless. Socially, their domestic arrangements are equally deteriorating and foreign from the true purposes of their being. The introduction of monogamy, or the one-wife system, like much of their religion, is of Roman origin. The pernicious effects resulting from the practice of this system are filling the world with prostitution and degenerating the race to pigmies, destroying and drying up the fountain of human life, and transmitting disease and vitiated passions to posterity.

If the world would remove the great multitude of evils which exist religiously and socially as the result of their departure from the laws of life and being, let them adopt the Patriarchal order of government embraced in the Gospel. Its forms, ordinances, and requirements are but the forms and ordinances of that heavenly system of government, by the virtue of which God, being our Father, rules over us. In doing so, and living by its requirements, they will become like Abraham and Moses—polygamists, Patriarchs, and Prophets; and as a guarantee that they are doing right, they will have the precedence and examples of four thousand years for their guidance, during which period these institutions were observed

and practised by Divine appointment. Upon the other hand, the precedents for the practice of the one-wife system is found in the annals of the Roman empire, and is a relic of barbarism transmitted to this age.

In such a form of government we find all the checks and balances that are necessary to maintain and perpetuate its equilibrium. Here man can enter into the full enjoyment and development of every quality of mind embraced within his nature. Through the eternal and immeasurable infinitude of its principles, it is enabled to meet all his wants, and to gratify truthfully and lawfully all his aspirations and desires, both temporal and spiritual. It will also renovate the family of man from the multitude of evils which we now behold as the effects of transgression, by removing the cause, thus harmoniously blending in one glorious system religion and secular and domestic governments under one head, corresponding to the capacities, desires, affections, wants, and necessities of man.

TOKENS OF DIVINITY IN "MORMONISM."

BY ELDER E. L. T. HARRISON.

(Continued from page 662.)

CHAPTER II.

FITNESS AND ADAPTATION.

Fitness and adaptation to the wants and character of man's soul will be the first points from which we shall endeavour to show the divinity of "Mormonism." The first principles in which we shall endeavour to show that fitness and agreement will be in its doctrines concerning man's origin and destiny. To do this properly, we shall have to bring before the mind's eye some of the chief characteristics of our nature, that the harmony and agreement of "Mormonism" with those characteristics may be seen.

Man possesses a great and insatiable nature, which nothing can absolutely fill or supply. No sooner are the greatest of his aspirations obtained than he finds them inadequate to fill the yearnings of his soul, and something of larger magnitude still has to be sought out, which promises to be the thing that will really satisfy his demand; but, as quickly as obtained, it in turn diminishes in significance, alongside the still greater capacities of his soul, within which it is swallowed up and lost, and he still cries for more. No matter whether the desired object be something to possess, such as a house, or lands, or a matter of enterprise or discovery, the least seems great till obtained, and then the biggest seems as mean and unimportant as the smallest. So wide is the nature of man, that the more he knows, the more he wants to know; the more he gets, the more he wants to gain; and thus from height to height he vaults along, and only stops when he comes to the boundary over his prospects and researches imposed by the vail between life and death.

In addition to these restless ambitions—these endless aspirations, man holds within his nature a combination of powers and impulses, which in their exercise make him a very type of his Creator.

While God possesses the attributes of mercy, love, pity, benevolence, justice, integrity, judgment, and truth, so does man, in greater or less proportion, according to the cultivation and development which they have received at his hands.

While Jehovah manifests in his movements governing, controlling, and managing power, so does man bear them in due proportion; and he possesses also the accessories necessary for their development—namely, judgment, discretion, prudence, and foresight; and brilliant are the records of the past with instances where men have manifested this Godlike skill—this faculty of Deity. Does Jehovah exhibit in his character great constructive powers, seen in workmanship hung in mighty masses in the regions of

space? Does he display great contriving, adapting, and proportioning skill, as manifested in elements mixed and combined, and seen in the adaptation of men, beasts, and plants to peculiar regions and climes? A great painter, adorner, and lover of decorative skill is He, as declared in the combined hues and glorious forms of life he has produced? So man, (made in his image,) moving in his little cramped-up sphere to the extent of his field of operations, exerts constructive abilities till he stands a tiny thing beside the monument of his own skill, displays an inventing and combining genius, and produces also *his* conceptions of beauty, grace, and skill in a thousand forms of loveliness and joy.

Such, then, we perceive is man. He embodies within himself Jehovah's attributes. He is allied in his nature to the Infinite and Supreme. He possesses impulses that keep him ever soaring for mastery and might—ever treading out, subduing all to his will. He holds energies that are ever penetrating, exploring, and unfolding. We behold him now weeping that there are no more worlds to conquer—now lamenting that he cannot explore another million miles of space—now penetrating the bowels of the earth and comparing its incrustations, that he may judge the process by which it was produced,—now soaring in music and in song, till our touched sensations tremble with the thrill of harmony and delight;—here embowelling the earth, dragging its rugged minerals to light,—there rolling out the blackened ore as glittering steel;—now moulding the burning mass into terrific limbs and joints,—there fitting each to each, and giving steam for breath, while he compels the huge arms to twist and thrash its kindred element into shape. But man stops not here: he puts his hand upon every element of nature. While he drags from beneath its glittering wealth, he draws from above its light and heat: he dissolves the rock, the flame, the herb, the tree, the flower, to get their inmost qualities: he mixes, proportions, and combines, and stamps on all his constructive skill his beautifying and adorning power, and yet he soars; and, but that death and changing circumstances blast and break in upon his plans, and the vail of darkness hangs over the future, he has impulses that would urge him to aspire to carry into boundless operation the abilities and attributes with which he is endowed. Where would he cease his ambitious efforts for control over the elements of nature? Where would he cease his efforts for dominion, wealth, or knowledge, did not that vail blindingly descend on all around, and cut off from his gaze the field of his operations?

Now, we assert that, to truly feed such a great and unbounded nature as this, a religion is required whose views of the origin and destiny of man's spirit shall be as exalted and unbounded as the immensity of his desires. Man needs a religion capable of explaining the affinity of his soul with the majestic and the eternal,—one that can also explain why a type of the attributes of Deity is found within him, and tell how it is that such restless and insatiable ambitions are implanted within his nature. The perplexing nature of man's situation here below also requires, for his happiness, a reason why his great and ever-soaring nature is found linked and associated with its complete opposites—sin, misery, the perishing, and the dying. To be in full harmony with man's nature, and to supply his yearnings, it must do this, or—either such a religion is not the religion of his God, or God has thought more of supplying the coarser wants of the body than of meeting the far deeper and more acute wants and yearnings of man's soul.

Now, "Mormonism" meets all these demands in the great principle which first and foremost it has taught to the world of the divine origin and eternal character of the powers of man.

From the teachings of the Prophet Joseph Smith we learn the great and glorious fact that all men and women, without exception, are sons and daughters begotten unto the living God, from whom these high attributes have been derived: hence their wide and insatiable character. That, instead of (as commonly supposed,) man having an origin in common with "the beasts that perish," a far greater tie connects him with the Deity,—that a tie, in fact, similar to that which binds the parents of our flesh to the bodies we inhabit, binds the "Father of spirits" to the spirits of men; and hence man's affinity for the Eternal and Supreme.

Thus we learn the simplifying fact that all the creative, acquisitive, and governing powers with which we operate continually on a small scale, are but counterparts of

powers which the Creator, in the vast range of his almighty movements, calls into action above, and that they are germs and buddings of his Divinity seeking to unfold itself: hence the wonderful variety and scope of such powers. Thus we learn that every true affection of the heart, every natural ambition, every yearning or striving of the spirit is an impulse of that lofty nature we have received from Him, and that all are eternal and inseparable attributes of our endless being, capable of being, and intended to be, infinitely and boundlessly expanded and developed, under the guidance of the Almighty, until the Great Father is glorified and reproduced in the perfections of the hearts, minds, and persons of his children; and, consequently, the reason why, wherever human foot has trod, these impulses and ambitions are found expanding their force within the human breast. Here also we learn the soul-expanding fact, that the Gospel of Jesus Christ (the very first of the principles of which only have been revealed unto man,) is that great and eternal science which teaches how that lofty and magnificent nature can be beautified and celestialized on the surest and most enduring of principles.

But now comes the question—If man is so great in his origin and so boundless in his capabilities that he is capable, under the leadership of the Almighty, (on condition of strict obedience to every principle of the Gospel,) of rising till he fills the heavens with glories reflected from his Father, how is it that he is found on a world like this, associated with the earthly and the perishable, and encompassed with the elements of sin and degradation? The answer is briefly this: We are told that the spirits of all men and women were begotten on a previous world to this by the Almighty, who is called in the Scriptures the "Father of spirits;" but the perfection of being could not be obtained without the increased powers and capabilities for enjoyment to be had by the union of the spirit with a body, and the existence of a suitable world on which to dwell and develop those powers: hence the world was framed, at the laying of the "corner stones" of which it is said that "the morning stars sang together, and the sons of God shouted for joy."

All these eternal sons and daughters of God, containing each in embryo every quality of the Great Parent, needed an experience upon a world of "good and evil," to prove them, and to instruct them in the nature of the powers entrusted to them, and at the same time to acquaint them with the varied and contending elements they were intended (if obedient to the Father's laws,) afterwards to control; also to exhibit before their eyes, or stamp upon their souls, by the burning power of experience, if necessary, the effects of evil and departure from eternal truths,—so that, when they came (so to speak) to act in the broad field of eternity, (compared to which their little probation upon this earth would be but as a moment,) they would have obedience to the great Head and his eternal laws interwoven within their very nature, impressed there by what they had seen and felt. This created the necessity for the state of things in which we are now found.

That these spirits of men and women (the offspring of God) might get the fullest education, it was decreed that they should "go below all things," and take bodies of the grossest type in which celestial spirits dwell: hence the present weak, changeable, and mortal bodies which we inhabit. It was also decreed that as fast as the inhabitants of the earth overcame their own weaknesses, and took upon themselves, by yielding to the dictates of the celestial and Holy Spirit, the nature and character of God, they should be aided and assisted by the great Head to progress still further, and should finally be lifted up to enjoy better states of existence: hence the doctrine of a celestial resurrection and of immortality.

Death, or a change equal in effect, was decreed "upon all men;" for, without it, this state of probation could not be terminated, nor could men or women escape from the prison-house of a "tabernacle" open to disease and death, and obtain another one, glorified, renewed, and better suited to the greater intelligence and higher nature dwelling in their spirits. And it was decreed that resurrected men (upon this earth, which the Almighty should also change, purify, and exalt in its character, to suit the progress of such beings,) should have a still higher school established among them by the Almighty, in which, under his grand tuition, they

should learn the immortal science, how to continue, and, by eternal increase in every power, make glorious an endless life.

But it was decreed, in order that mankind might fully manifest a choice for righteousness for its own sake, without the remembrance of the glories of a past state to goad them either way, that all remembrance of that condition should be taken away, and that only so much of it should be revealed unto them as was necessary for an understanding of the position they occupied in relation to the heavens, that they might understandingly work out their salvation.

It was purposed that the very eternal code of principles upon which, and through which, the happiness of the upper worlds is constituted and established, and by which the very Father of heaven rules his being, should at some time or other, either in the flesh or the spirit-world, be revealed as a Gospel of direction, education, and salvation unto them, while the Holy Spirit (a celestial influence from the Father's presence) should testify within their bosoms of its truth, and, if obedient to its laws, predict within them, on plain, sure, and self-evident principles, the heights and glories to which they could arrive; and these testimonies were to be given and deepened, just in proportion as they yielded themselves to the promptings of the celestial Spirit to do good, until the the truth of a celestial life should burn clear in the heart, and be as sure to the inward senses as the light of the sun is to the eye, or the voice of man's fellow is to the ear.

Again was it determined, in order that these revelations and truths should come to man in a manner agreeable and consistent with the order and dignity of heaven, that whenever such truths or laws should be proclaimed, it should be done by an appointed order of men who should receive their commission directly from the skies, and who should (if faithful to their calling,) be filled with the Spirit of inspiration in their bosoms; and this in order that principles might be taught in the very spirit in which they were conceived above, so that laws might not be obeyed at random, and be consequently unfollowed by manifestations of Divine blessing: hence, no such principles as these relating to man and his God (nor, indeed, anything clear and defined in relation to God) has been understood, except in times when the Lord has had a people on the earth directly and immediately controlled by his revelations.

"Mormonism" further teaches, in connection with the doctrine of the divine origin and Godlike destiny of man, that righteousness and purification of heart and spirit alone will prove a solid basis of progress towards the heights and glories to which we have referred: hence, for this celestial existence none can be candidates, except such as have forsaken evil, and made a righteous restitution to all they have injured, setting their faces like a flint towards rectitude and truth, and for such sins as are beyond restitution taken refuge by yielding to the ordinances of the everlasting Gospel, which, if accompanied by faith, obtain for them a remission of sins through the blood of the Lamb.

Such endlessly claim their Heavenly Father's assistance. In their hearts, greater than all other proof combined, is given the sweet proof of their divine origin. Ever and before such, through the intelligence imparted by the revelations of the Holy Spirit, extend the fields of everlasting intelligence thrown open to the children of the Most High by the Eternal Father, that they may learn to practise on the principles by which he regulates his own existence throughout endless years.

To review: Here, then, are principles that lift the Gospel of Jesus Christ up to a glorious point and object, and at the same time present us with views concerning man's origin and destiny in harmony with the utmost soarings or strides of his being after knowledge or power—principles worthy of that which he feels and knows himself to be; here, the key to the mystery of man's endowment with the varied powers that make him so great a type of Deity; here, the reason why the soul is full of grand ambitions that never can be satisfied; here, a solution of the mystery of the evils by which we are surrounded—a doctrine that nerves our souls and adds vigour to our being—principles that disclose such a utility in life, and naturally shed such a hope within our souls of future joy, that we are filled with hallelujahs and praise. Whoever prepared such principles for man, he was a friend to man, and one who well understood the deepest prompt-

ings of man's being. None but the beneficent God could have prepared principles so natural and congenial. It has the flavour of His kind, satisfying, ample ways, who stooped even to gratify our meaner joys of taste and sight.

Looking around upon this world—looking back upon man's history, scriptural or "profane," how simplified and intelligible, in this light, does all appear!

Because man has had infused into him the germ of His qualities who is above all, therefore he is independent in his character. He laughs at prison walls, and dares the martyr's flame to rob him of his *will*, and therefore he soars ever after the beautiful, the holy, and the true.

Because man is divine in his origin, and has come forth from the Author of creative power, and is necessarily imbued with a love for the mighty and the supreme, his soul is stirred by any of the great manifestations of his Father's hand in the natural world.

Because man is the "offspring of God," he was made bodily in his image. Because he was of the same nature as the Deity, the Almighty could walk and talk with him in the cool of the day.

Because he was of His nature, Moses could talk with God as "a man converseth with his friend,"—could turn him from his "fierce anger," and soften him with mercy's tender voice; and David could be *a man after God's own heart;* and, for the same reason, Abraham the Hebrew could be *His friend.*

Because of this relationship between man and his God, Peter and eleven other mortals were considered by the Almighty capable of being entrusted with so magnificent a responsibility as the keys of the kingdom of heaven upon earth; and that which, in righteousness, they bound or loosed below, was regarded, obeyed, and took effect above. Because of this great relationship and affinity of nature, Jesus (the mighty God) could spend a life of over thirty years, eat, drink, and associate with men, bear and appreciate *our* griefs, and carry *our* sorrows. Because of this fact, he could, without doing any violence to his Divinity, be conceived of a virgin and find his way into the earth as all other men had done.

Because of this oneness of nature, therefore is it thundered in our ears by the Deity, Be ye perfect, even as I, *your Father* in heaven, am perfect! And last, but far from least, because of this great truth, the very code of laws that govern Deity itself will suit us, and are urged upon us by the Lord.

Gloriously does the doctrine of the divine origin of man lift the barriers of darkness from round about our path and destiny, while together to its proof comes rushing from manifold points a scattered mass of testimony. It is seen in the sublime conceptions, the huge efforts, and the glories of six thousand years. It is heard also in the responses of the human soul, and found corroborated in the divine teachings of remote and separate ages. Borne on the same tide, and flowing to the same point, come once mysterious movements of the Almighty; and incomprehensible familiarities manifested between God and man—explained and reasonable now. Clothed with point, and filled with something like meaning and purpose;—comes now also, in this light, the promise of God to man of "*thrones, dominions, principalities, and powers.*" Similarly intelligible and forcible is made the promise that we are to be "*joint-heirs* with Jesus Christ," while, as a substantial reality, we can now read those great words—"To him that overcometh will I give to sit down upon my throne, even as I have overcome and sit down upon my Father's throne." It takes this principle of "Mormonism" to make sense of the Gospel propositions and promises: without it, they are absurdities—big words with a milk-and-water meaning.

But it may be said, "How great is the distance between man and his God!" Yes, truly; and so is the distance between the little, sleepy, listless, incapable, and helpless being we call an infant, unable to move its own head, or frame a single word, compared to man moving in the pride of his physical strength and intellect. And yet that tiny huddled heap of humanity, oh miracle! becomes a man, rears temples, and binds nations together by telegraphic wires!

Yes, the divine origin of man is written in every breast—is seen in the untiring qualities of the mind, ever crying, "On, on to new conquests, new honours, new discoveries, and new means for gratification. It was heard in the declaration by man of his own immortality ere the voice of Jesus was heard upon the earth, and it was corroborated, carried on, and

glorified in his principles and promises when he appeared.

This principle, then, is our natural food. It alone, of all creeds concerning our origin, is in full harmony with the vastness and sweep of our powers and aspirations: hence it alone is worthy of us. So natural, so sweet, so good, so true does it come to us, that we feel it belongs to us as light belongs to our eyes, and was meant for us as much as the juice of the grape for our lips. So much for its fitness and adaptation. The *tendency* of this principle of "Mormonism" is still further to dignify and ennoble a good man; for who will act vain and petty, with such a Father? It prompts a proud desire to be good, that we may honour so high an origin. It gives man additional strength, because it creates faith in the greatness and unquenchable nature of our powers. It creates a firm resolve to be good, because we understand our great Father will only honour us in proportion as we possess his qualities. And finally, it makes us content with life, by showing us that the "rough-and-tumble" of this state of existence is necessary for experience, and is calculated to prepare us to partake with greater relish the better principles of a higher state of existence. In other words, this grand foundation principle of "Mormonism" meets our proposition; it is calculated to satisfy, develop, brighten, and make glorious the powers of man's spirit, and thus produces proof that it was and is a heaven-born truth, sent for man by the same God who made the earth for our feet, and light for our grateful eyes.

Its glorious effects on all who practically believe it, its adaptation to the wants and aspirations of our spirits, and its conformity with what we see in others and feel in ourselves, furnish our first proof or token of divinity in "Mormonism."

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 27, 1860.

THIS week we offer our readers a short summary of news as taken from our latest advices; and, for our convenience, we shall discuss them in a group. From the *News* of September 5th we learn that several of our emigration trains had arrived, making the journey across the Plains in good time. There had been but little sickness amongst them as far as heard from. One of the companies above-named was composed of English and Swiss Saints, and performed the journey under the direction of Captain J. D. Ross. The remainder of the emigration companies, which were still in the rear when last heard from, were getting along exceedingly well. Much credit is undoubtedly due to Elder G. Q. Cannon and others associated with him, for the prosperity which has attended this year's emigration, and for the prompt and efficient manner with which they were fitted out at Florence. Taking the emigration throughout, there have been less casualties and sickness than in former years. The emigrants are reported, generally, as feeling well and enjoying a good portion of the Spirit of the Lord.

On their arrival in Great Salt Lake City, they were met and welcomed to the "mountain home" of the Saints by numerous relatives and warm-hearted friends who had preceded them to that place, and in a few days they were dispersed through the settlements to share in their hospitality. Captain J. D. Ross's company were met in Emigration Kanyon by several of the Quorum of the Twelve, where they spent the Sabbath together in a very interesting manner, by giving the Saints such

timely instruction and counsel relative to their various duties as their circumstances suggested.

The Gentile merchants which followed in the wake of the United States Army at the time of their crusade against the law-abiding citizens of Utah are fast preparing to leave the country. They are converting their chattels and effects as fast as opportunity offers into flour, which it is their alleged intention to convey to the gold-fields in the region of Pike's Peak; and if they should not find a market to suit them, it is not at all unlikely with us that it will find its way to the detachments of the army now stationed in New Mexico or Arizona. This class of characters follow this misnomer, like carrion birds, by the instincts of their nature, that they may prey upon its deformities. In their departure from Utah, it is a matter of regret with us to find that we have still a few of that class who will sell grain and flour to them, to the detriment of our own citizens. It is, however, all right: they may be only preparing to leave with them, as we learn that they are offering a high price for teamsters; and in the end we shall be all the better off. We are glad to learn that the moral atmosphere of Utah will be improved by their departure. If our institutions are not congenial to their proclivities, they can only blame themselves for being uncomfortable; for they must have travelled at least one thousand miles to find our society. We thank God that the road by which they came still remains, and that, for about the same expense incurred in coming, they can travel it back again.

About the last of August, Presidents Young, Kimball, and Wells, accompanied by J. Taylor, G. A. Smith, and G. Q. Cannon, of the Quorum of the Twelve, General H. S. Eldridge, Hon. W. H. Hooper, and about ten others, made an excursion up Provo Kanyon, crossing over one of the main divides of the Wahsatch, until they reached the source of the Weber river, regaling themselves in the pure and vivifying atmosphere of the "upper deep" in an altitude several thousand feet above the common world. From the distinguished characters of which the party were composed, we feel assured they had a *good* time. It takes the Presidency to make a truly interesting and agreeable tour. They can do it up in true mountain style: they carry with them such an inspiring and happy influence, that one mountain trip with such men will be for ever a bright spot, the light of which would reflect upon our path, and its happy reminiscence would be a text through life.

Cache County, since the incursion of a small band of maranding Indians amongst them, which occured a short time back, things with them have been quiet. At Smithfield a fort is in course of construction sufficient to accommodate the inhabitants, thereby preventing the recurrence of a similar difficulty. The wheat crop of the county is reported as being excellent. The corn crop is also good, but rather late. In other portions of the county the work of improvement is not abated: many of the enterprising citizens are engaged in the erection of mills of various kinds. The new farms that were opened last spring are reported by many of their occupants as being of a quality of soil superior to any in the country.

The citizens of Davies County have taken measures, by the mutual consent of the citizens of the county, to fix a price upon their grain sufficiently high, so that the Pike's Peak speculators cannot purchase from them with much prospect of profit to themselves. By this wise and judicious movement, they will be likely to keep their grain in their own hands.

A few thieves are still prowling around our borders; but they are so closely looked after by our citizens, that they will be likely to soon leave for a more congenial locality. A few casualties and accidents, together with an encounter with a grizzly bear, constitute all the items of importance, and completes our summary.

"President Brigham Young said if our heavenly Father could reveal all he wishes to his Saints, it would greatly hasten their perfection; and asked the question, Are the people prepared to receive those communications, and profit by them, that would bring about their speedy perfection? He discovered a very great variety of degrees of intelligence in the people; he also observed a manifest stupidity in the people attempting to learn the principles of natural life: observed that God is just and equal in his ways, and that no man will dare to dispute; also that there is no man in our Government, who will speak truthfully, and according to his honest convictions, but who will admit that we are the most law-abiding people within its jurisdiction: remarked that all the heathen nations have devotional instincts, and none more than the natives of this vast continent; and they all worship according to the best of their knowledge."—*Deseret News.*

HISTORY OF JOSEPH SMITH.

(*Continued from page 684.*)

[January, 1844.]

Saturday, 27th. Weather extremely cold and clear.

Prayer-meeting in the Assembly Room. High Council met, but, having no business, adjourned.

Sunday, 28th. I had some company in the evening from Warsaw. I conversed with them on politics, religion, &c. Prayer-meeting in the Assembly Room. Weather very cold.

I insert the following from the *Millennial Star*:—

"Mr. Editor,—The idea has frequently crossed my mind, that were the Elders of the Church of Jesus Christ in this age to keep a journal of their travels and ministry, and record all the healings and miracles they had witnessed from time to time,—that should their separate journals be afterwards collected together and published in a volume, I am inclined to believe that a far greater number of manifest displays of the power of God would be therein recorded than is found in the journals of the Elders of the Church of Jesus Christ in the early ages, at least so far as they are faithfully handed down to us in the New Testament Scriptures.

And although, as in days of old, we are frequently branded with the epithets of 'fools, fanatics, religious enthusiasts, dupes, and vile impostors,' yet 'what we have felt and seen, with confidence we will tell.'

We have frequently heard, from individuals, on whose testimony we can rely with the greatest confidence, of extraordinary displays of the power of God in the gift of healing; such, for instance, as the blind receiving their sight, the deaf having their hearing restored, the lame man being made to 'leap as an hart,' the dumb spirit being cast out, and one instance of the dead being restored to life.

Another instance of the kind last mentioned, with a heart overflowing with gratitude, I desire to record. On the afternoon of yesterday, a child of mine, a girl aged eight years, was sliding on the rails of the staircase, when on a sudden she turned over, and fell from top to bottom with a most tremendous crash, falling on her head, and being completely double when picked up by her mother,—so much so indeed, that her brother, who heard the noise, looked out of the kitchen, and seeing something lying in the passage motionless, concluded that his sister had thrown some dirty linen over the rails, and took no further notice. Her mother, on hearing the noise occasioned by her fall, hastened out of the parlour to the fatal spot, and immediately discovered it was poor Mary Jane, who lay motionless, speechless, sensation, yea, lifeless. She instantly took her up in her arms, and when she beheld her appearance, in an agony she cried out, 'My child is dead! she has fallen and killed herself.'

By this time I had hastened to the horrid scene, where I beheld my lovely girl stretched on the lap of her disconsolate mother, without the slightest appearance of life. I immediately examined her, and found that she breathed not, and that her pulsation had ceased. Her eyes also were wide open, and quite fixed as in death, and there

appeared to be gathering over them the film of dissolution. In fact, if it be true that Eutychus (the young man mentioned in the 20th chapter of the Apostles, who fell from an upper story,) was taken up dead, it is equally true that my daughter was taken up dead, for there was not the slightest vestige of life apparent.

At this moment, with heart uplifted to my Heavenly Father, I, in mighty faith, placed my hands upon her and ejaculated, 'Lord, heal my child!' when in one moment she showed signs of life, and attempted to speak.

I immediately gave her to drink a little cold water, and bathed her head with the same. She then sat up and vomited considerably, and she is now so far recovered as this morning to sing a verse of a hymn and walk about as usual.

During my presidency over the Liverpool Conference, which is nearly eighteen months, I have witnessed many cases of healing, but never any so very striking as the one I have just related.

If you deem the narrative worthy of a place in your pages of the *Millennial Star*, you are quite at liberty to insert it.

I remain, dear brother,
Yours sincerely in the Gospel of Jesus,
GEORGE MITCHELSON."

Monday, 29th. At ten, a.m., the Twelve Apostles, together with brother Hyrum and J. P. Greene, met at the Mayor's Office, to take into consideration the proper course for this people to pursue in relation to the coming Presidential election.

The candidates for the office of President of the United States at present before the people are Martin Van Buren and Henry Clay. It is morally impossible for this people, in justice to themselves, to vote for the re-election of President Van Buren—a man who criminally neglected his duties as chief magistrate in the cold and unblushing manner which he did, when appealed to for aid in the Missouri difficulties. His heartless reply burns like a firebrand in the breast of every true friend of liberty—"*Your cause is just, but I can do nothing for you.*"

As to Mr. Clay, his sentiments and cool contempt of the people's rights are manifested in his reply—"*You had better go to Oregon for redress,*" which would prohibit any true lover of our constitutional privileges from supporting him at the ballot-box.

It was therefore moved by Willard Richards, and voted unanimously—

"That we will have an independent electoral ticket, and that Joseph Smith be a candidate for the next Presidency; and that we use all honourable means in our power to secure his election."

I said—

"If you attempt to accomplish this, you must send every man in the city who is able to speak in public throughout the land to electioneer and make stump speeches, advocate the 'Mormon' religion, purity of election, and call upon the people to stand by the law and put down mobocracy. David Yearsly must go,—Parley P. Pratt to New York, Erastus Snow to Vermont, and Sidney Rigdon to Pennsylvania.

After the April Conference we will have General Conferences all over the nation, and I will attend as many as convenient. Tell the people we have had Whig and Democratic Presidents long enough: we want a President of the United States. If I ever get into the presidential chair, I will protect the people in their rights and liberties. I will not electioneer for myself. Hyrum, Brigham, Parley, and Taylor must go. Clayton must go, or he will apostatize. The Whigs are striving for a king under the garb of Democracy. There is oratory enough in the Church to carry me into the presidential chair the first slide."

Captain White, of Quincy, was at the Mansion last night, and this morning drank a toast—"May all your enemies be skinned, and their skins be made into drum-heads for your friends to beat upon!" Also, "May Nauvoo become the empire seat of government!"

I dictated to brother Phelps the heads of my pamphlet, entitled, "Views on the Powers and Policy of the Government of the United States."

A Millerite lecturer came into the Office with brother Clayton, about five, p.m. I had some conversation with him about the definition of the Greek word Hades, and the Hebrew word Sheol, &c. He lectured in the evening in the hall.

Prayer-meeting at Elder B. Young's.

Governor Ford wrote the following expostulatory epistle to the citizens of Hancock County, through the *Warsaw Signal*:—

"Springfield, January 29, 1844.

Dear Sir,—I have received the copy of the proceedings and resolutions of a meeting of the citizens of Hancock County, which you did me the honour to send me.

I have observed with regret that occasions have been presented for disturbing the

peace of your county; and if I knew what I could legally do to apply a corrective, I would be very ready to do it. But if you are a lawyer, or at all conversant with the law, you will know that I, as a Governor, have no right to interfere in your difficulties.

As yet, I believe that there has been nothing like war among you; and I hope that all of you will have the good sense to see the necessity of preserving peace. If there is anything wrong in the Nauvoo charters, or in the mode of administering them, you will see that nothing short of legislative or judicial power is capable of enforcing a remedy.

I myself had the honour of calling the attention of the Legislature to this subject at the last session; but a large majority of both political parties in that body either did not see the evil which you complain of, or, if they did, they repeatedly refused to correct it. And yet a call is made upon me to do that which all parties refused to do at the last session.

I have also been called upon to take away the arms from the *Mormons*, to raise the Militia to arrest a supposed fugitive, and in fact to repeal some of the ordinances of the City of Nauvoo.

Hancock County is justly famed for its intelligence; and I cannot believe that any of its citizens are so ignorant as not to know that I have no power to do these things.

The absurd and preposterous nature of these requests gave some colour to the charge that they are made for political effect only. I hope that this charge is untrue; for, in all candour, it would be more creditable to those concerned to have their errors attributed to ignorance than to a disposition to embroil the country in the horrors of war for the advancement of party ends.

But if there should be any truth in the charge, (which God forbid,) I affectionately entreat all the good citizens engaged in it to lay aside their designs and yield up their ears to the voice of justice, reason, and humanity. All that I can do at present is to admonish both parties to beware of carrying matters to extremity.

Let it come to this—let a state of war ensue, and I will be compelled to interfere with executive power. In that case also, I wish, in a friendly, affectionate, and candid manner, to tell the citizens of Hancock County, *Mormons* and all, that my interference will be against those who shall be the first transgressors.

I am bound by the laws and Constitution to regard you all as citizens of the State, possessed of equal rights and privileges, and to cherish the rights of one as dearly as the rights of another. I can know no distinction among you except that of assailant and assailed.

I hope, dear sir, you will do me the favour to publish this letter in the papers of your county, for the satisfaction of all persons concerned.

I am, with the highest respect,
Your obedient servant,
THOMAS FORD."

(*To be continued.*)

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—On the 18th inst., at Liverpool, that splendid building, the new Free Public Library and Museum, lately erected by the munificent donation of William Brown, the merchant prince of Liverpool, was inaugurated by a grand procession and meeting, and celebrated by a general holiday of the town, and a splendid banquet and ball in the evening attended by all the notables of the neighbourhood. The departure, on leave of absence, of the Pope's Nuncio, announced in the *Moniteur*, is thought to be only a prelude to the rupture of diplomatic relations; and the opinion that the Pope will leave Rome is stronger than ever. The chance of fresh annexations begins to be discussed by a portion of the French press. Diplomatic relations are becoming daily less friendly between France and Switzerland. The *Presse* says, "The great powers, with the exception of England, have signified to the Cabinet of Turin that they will not recognise the blockade of Gaeta." The *Patrie* states that the entry of King Victor Emmanuel into Naples will take place on the 17th October. The official journal of Munich publishes a telegram, dated Turin 15th, asserting that great consternation prevailed among the Ministry, and that the Russian and Prussian Ambassadors had remitted formal protests against the Sardinian invasion of Naples; also that the Russian Ambassador, in the event of no attention being paid to this protest, would demand his

passports. Three new forts, mounted with rifled cannon, have just been completed between the Lido and Malamocco, in order to render the entry to the port of Venice almost impregnable. The whole Venetian littoral is being connected by a system of mines, which, by means of the electric battery, will be able to blow into the air any corps of disembarkation. The *Epoca* states that, immediately upon the Queen of Spain's arrival at Madrid, the Council will decide upon the recall of the Spanish minister from Turin.

AMERICAN.—The great struggle of November is near the American people, and it would seem that they are generally conscious of the approach of this crisis in the destiny of the United States. The *New York Herald* of 2nd October says—"We have entered the month of October; and Tuesday, the 8th day of November, will be signalized by the most momentous Presidential contest in the history of the United States: one month and one week will bring us face to face with the day and the struggle which will determine, perhaps for ever, the issue of union or disunion, peace or war, between the free-labour system of the North and the slave-labour system of the South." A great storm occurred in New Orleans on the 2nd instant, doing great damage to property: many steamers were lost, and forty sugar-houses in the interior were destroyed: the crop was greatly damaged. The Prince of Wales reached Washington on the 3rd instant, having visited on his way Cincinnati, Pittsburg, Harrisburg, and Baltimore; at all of which cities he experienced the most gratifying reception. The Royal party was received at the Depot by General Cass and two nephews of the President, and then drove to the White House, where the Chief Magistrate extended to them a cordial welcome to the national capital. The following day a reception was given by the President in honour of his Royal Highness. The Royal party took leave of Washington on the 6th instant, and proceeded to Richmond, Virginia, where they were expected to arrive the same evening.

MEMORABILIA.

BLOWING OUT A CANDLE.—If a candle be blown out holding it above you, the wick will not smoulder down, and may therefore be easily lighted again; but if blown upon downward, the contrary will be the case.

ANTIDOTE FOR THE STING OF A SCORPION.—Wet cloths with a strong solution of soda, and apply to the part affected. Repeat this frequently with fresh cloths. The same cloths should not be applied the second time, as they will have been contaminated by the extracted poison.

BOTANIC BAROMETERS.—One good barometer is the African marigold: if the flowers do not open in the morning about seven o'clock, there will be rain that day, except it is to be accompanied with thunder. Another good barometer is the Siberian sow-thistle: if the flowers keep open all night, there will be rain next day.

HOW TO MAKE IVORY SOFT AND DUCTILE.—Place the articles in a solution of phosphoric acid of 1·130 specific gravity, and leave them there until they assume a transparent aspect. After this, take them from the acid, wash them in water, and dry them with a soft linen cloth. They will then be as soft as thick leather, but will become hard in the open air; and when placed in warm water they will again re-assume their softness.

HOW TO PUT BOTANICAL SPECIMENS FOR PRESERVATION.—The plants should be gathered in dry weather; and after placing the ends in water, let them remain in a cool place till the next day: then placing each plant between several sheets of blotting-paper, iron it with a large smooth heater pretty strongly warmed, till all the moisture is dissipated. Colours may then be fixed which otherwise become pale or nearly white. Some plants require more moderate heat than others; but if the iron be not too hot, and if it be passed rapidly, yet carefully, over the surface of the blotting-paper, it will answer the purpose equally well with plants of almost every variety of size and thickness. In compound flowers, and with those of a stubborn and solid form, some little care and skill are required in cutting away the under part, by which means the profile and figure of the flowers will be more distinctly exhibited. This is especially necessary when employing the method of fixing the flowers down separately with gum upon the paper, previous to ironing, by which means they become almost incorporated with the surface. When this very delicate process is attempted, blotting-paper should be laid under every part excepting the blossoms, in order to prevent staining the white paper. Great care must be taken to keep preserved specimens in a dry place, and also to handle them gently.

How to Make a Cheap and Simple Barometer.—Take a common phial, and cut off the rim and part of the neck by means of a piece of cord passed round it, and moved rapidly to-and-fro in a sawing direction, the one end being held in the left hand, and the other fastened to any convenient object, while the right hand holds and moves the phial: when heated, dip it suddenly into cold water, and the part will crack off; or separate it with a file. Then nearly fill the phial with clean water, place your finger on the mouth and invert it; withdraw your finger, and suspend it in this position with a piece of twine. In dry weather, the under-surface of the water will be level with the neck of the bottle, or even concave; in damp weather, on the contrary, a drop will appear at the mouth, and continue until it falls, and will then be followed by another in the same way.

Weather Signs.—Whether clear or cloudy, a rosy sky at sunset presages fine weather; a red sky in the morning, bad weather, or much wind (and perhaps rain); a gray sky in the morning, fine weather; a high dawn, wind; a low dawn, fair weather. Soft-looking or delicate clouds foretell fine weather, with moderate or light breezes; hard-edged, oily-looking clouds, wind. A dark, gloomy, blue sky is windy; but a light, bright blue sky indicates fine weather. Generally, the softer clouds look, the less wind; but perhaps more rain may be expected; and the harder, more 'greasy,' rolled, tufted, or ragged, the stronger the coming wind will prove. Also, a bright yellow sky at sunset presages wind; a pale yellow, wet; and thus, by the prevalence of red, yellow, or gray tints, the coming weather may be foretold very nearly, especially if aided by instruments. Small inky-looking clouds foretoken rain; light scud clouds driving across heavy masses show wind and rain, but, if alone, may indicate wind only. High upper clouds crossing the sun, moon, or stars, in a direction different from that of the lower clouds, or the wind then felt below, foretoken a change of wind. When sea birds fly out early, and far to seaward, moderate wind and fair weather may be expected: when they hang about the land, or over it, sometimes flying inland, a strong wind with stormy weather may be expected. Dew is an indication of fine weather, and so is fog, as neither of these two formations occurs under an overcast sky, or when there is much wind.

VARIETIES.

A splendid ear, but a very poor voice, as the organ-grinder said to the donkey.

In the reign of Henry the First, about the year 1130, a sheep could be bought in England for fourpence; and wheat enough for feeding one hundred men a whole day cost but a single shilling.

March of Improvement.—A new means of locomotion has been discovered and set in operation at Paris—a carriage propelled by neither steam nor any similar power, but by a simple screw, and which can travel faster than any kind of horse carriage. The inventor is said to be a poor man, who has constructed the vehicle entirely himself.

In conversation, Dante was taciturn or satirical. Butler was silent or caustic. Gray and Alfieri seldom talked or smiled. Descartes, whose avocations formed him for meditation and solitude, was silent. Rousseau was remarkably trite in conversation; not a word of fancy or eloquence warmed. Milton was unsociable, and even irritable, when much pressed by talk of others. Addison and Moliere were only observers in society; and Dryden has very honestly told us, "My conversation is dull and slow—my humour is saturnine and reserved; in short, I am not one of those who endeavour to break jests in company, or make repartees."

Watering Plants.—As a rule, water should never be given until the further withholding of it would be detrimental to the plants. *Habitual* watering does, in the majority of cases, more harm than good. Plants left to battle with drought send their roots down deep in search of moisture, and when rain does come, they benefit more by it than those that have regular waterings all along. If the ground is dug deeply, and kept in good heart, plants that have once got established will bear drought for almost any length of time, but things lately planted, and that have not had time to "get hold," must be kept supplied, or their beauty may vanish for half the season. Succulent vegetables, too, which ought to be kept growing quick, must have abundance, and of course plants in pots must of necessity have sufficient. There are two important points to be attended to in giving water: one is to expose the water to the sun before using it, to render it soft and warm, and the other is to give a thorough soaking at once, sufficient to keep the ground moist a week. Supposing the supply to be limited, but regular, the best way of economising both water and time is to take the garden piece by piece, watering each piece thoroughly every evening, and then beginning again as at first.